



The ISC Newsletter

International Society of Cryptozoology

Winter 1991
Vol. 10, No. 4

Editor
J. Richard Greenwell

The *ISC Newsletter* is an official publication of the International Society of Cryptozoology (ISC), and is published for Society members and institutional subscribers. Membership and subscription inquiries and correspondence, should be addressed to ISC Secretariat, P. O. Box 43070, Tucson, AZ 85733, USA; Tel. (602) 884-8369.

The *ISC Newsletter* is not issued for permanent scientific record, and thus, for the purposes of zoological nomenclature, does not fulfill the criteria for publication as defined in the International Code of Zoological Nomenclature.

© 1991 International Society of Cryptozoology

OFFICERS

Bernard Heuvelmans, *President*
Center for Cryptozoology
9 Allée des Acacias
Le Vesinet 78110, France

Roy P. Mackal, *Vice President*
9027 S. Oakley Avenue
Chicago, Illinois 60620, U.S.A.

J. Richard Greenwell, *Secretary*
ISC Secretariat
P.O. Box 43070
Tucson, Arizona 85733, U.S.A.

BOARD OF DIRECTORS

Dmitri Bayanov
Relict Hominoid Research Seminar
Darwin Museum
Moscow, U.S.S.R.

Eric Buffetaut
Laboratory of Vertebrate and
Human Paleontology
University of Paris VI
Paris, France

Eugenie Clark
Department of Zoology
University of Maryland
College Park, Maryland, U.S.A.

Colin P. Groves
Department of Prehistory and Anthropology
The Australian National University
Canberra, ACT, Australia

David Heppell
Mollusca Section
Department of Natural History
Royal Museum of Scotland
National Museums of Scotland
Edinburgh, Scotland, U.K.

Grover S. Krantz
Department of Anthropology
Washington State University
Pullman, Washington, U.S.A.

Paul H. LeBlond
Department of Oceanography
The University of British Columbia
Vancouver, British Columbia, Canada

Nikolai Spassov
Department of Mammals
National Museum of Natural History
Bulgarian Academy of Science
Sofia, Bulgaria

Phillip V. Tobias
Department of Anatomy
University of the Witwatersrand
Johannesburg, South Africa

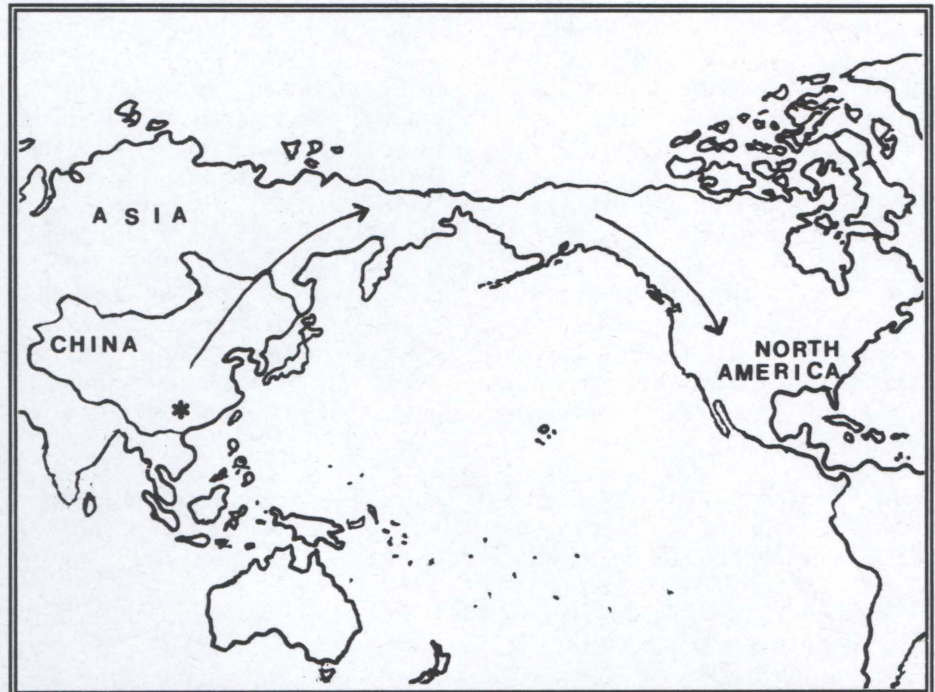
Leigh M. Van Valen
Department of Ecology and Evolution
The University of Chicago
Chicago, Illinois, U.S.A.

Forrest G. Wood
Biosciences Department
Naval Ocean Systems Center
U.S. Department of the Navy
San Diego, California, U.S.A.

Zhou Guoxing
Department of Anthropology
Beijing Natural History Museum
Beijing, China

ISSN 0741-5362

THE BIGFOOT DEBATE — PART II A PANEL DISCUSSION ON THE NORTH AMERICAN SASQUATCH



The main candidate for Sasquatch (Bigfoot) is the fossil ape *Gigantopithecus*, thought extinct by most anthropologists for about 500,000 years. The star indicates the location of the main *Gigantopithecus* fossil site in China. If Sasquatch is *Gigantopithecus*, it would have had to have crossed—as humans did—the Bering land bridge between Asia and North America at the end of the Pleistocene, about 11,000 years ago, as indicated by arrows.

This is the second of a two-part edited transcript of the panel discussion held during the Society's symposium *Sasquatch Evidence: Scientific and Social Implications*. The symposium was held at Washington State University, in Pullman, on June 24-25, 1989.

Unidentified Man: As far as the scientific community is concerned, the gentleman over there said that the scientists would be invited in to do their thing. Are they invited in or are they going to descend on us? You mentioned how the specimen goes to a university. If I find one along the road, what control do I have over it? Now, I have a degree in anthropology and a couple in other disciplines...

Kinnie: If you find it, as far as I know it would be for you to decide where it was going to go.

Unidentified Man: O.K., so then I could keep it. The only thing is I wouldn't want all these universities—it was said earlier that the state could take it away from you, and you wouldn't have a chance to study it or anything. The scientists would come to take it, and—are these the same scientists who don't even go into the same room with each other, they can't get along together or anything else, and they're just going to hassle over politics and all this kind of crap, and you're handing it over to people like that?

Tyler: If you kill one, it's yours. What

you do with it after that is up to you. That's all I can say on that.

Unidentified Man: This question relates to what happens if you find it. I think Mark Sauter said that you might want to have a discreet approach. My fear with that is that there's a lot of money tied up in lumbering in the Northwest. There's a lot of people in state government as well as the lumber industry that are afraid that, if Sasquatch is proven to exist, they're going to lose out on all that lumbering land that they normally would have.

So, I'm afraid that if you took a discreet approach, the state government might show up, and if you only have one person from the media with a video film, the Sasquatch might vanish, the camera might vanish, and the video also, and the government would just say it never existed and you're making up a story.

Sauter: Well, you can make that argument, but I think it goes back to the previous questioner. Maybe he wants to study it. Maybe he wants to be in the room when they dissect it. Maybe he spent his whole life looking for it, and he wants to be part of it. He'd better know, then, where he wants that thing to go, and he'd better have a plan. And if you bring everybody in at once, the government will be there, and they'll have their lawyers there figuring out what they are going to do.

If I was spending my life out there looking for it, I'd want to have a plan, and if your particular concern is that people are going to be whacking you out and whacking me out and taking your video, then you need plan B, which is to first hide the thing, shoot the video, take it and show it to both Grover Krantz and the FBI or whomever. That's for you to figure out--your plan.

Mark Francis: If I came upon the body of a dead Sasquatch, or had the opportunity to shoot one, the *last* person I would take it to would be a scientist. For the simple fact that there aren't any scientists out there who are doing the legwork.

Tyler: Are you going to have this highway show, then? Is there going to

be a carnival there? What are you going to do with it? You say you're not going to take it to a scientist. So what are you going to do with it?

Francis: I would sell it. I would sell it to the highest bidder. I would come up with a good battle plan. I would protect the body to keep it cool, until I could sell it. Get good video footage of it, with someone verifiable from the media. Honestly, we were talking about hair samples before, and finding out more about this and that. It's doing us no good. For what? Why convince more of the scientific community? We're not trying to convince them to go out in the bush. What would we be trying to convince them of? If that hair sample came back and was verified as unknown, that anthropologist or zoologist is going to go: "Wow, something unknown might really be out there. I'd better start getting my butt out there."

Tyler: As I said earlier, that would only prove it to just that one expert. It wouldn't be positive proof. So you're right.

Unidentified Woman: I'm a total outsider to this situation. I'm a graduate student here at WSU, just for a short time, finishing my doctorate in archaeology. This is my first introduction to your area of expertise. But I must say, as a comment, being affronted by the way the term "science" and "scientist" is bandied around here, that I must speak up in defense of academia, at least to the point of talking about what is science and what is not science.

You all are very concerned with your own credibility, and who you are, and what you are doing. But those of us who have chosen to pursue a given scientific field feel we are respectable, that we do not deserve to be criticized because we pursue the methodology of science.

Science is not a system of belief. Science is not a profession. When you go to school, and you want to study zoology or anthropology or any other field, you don't go in and say: "I want to be a scientist." What you do is use scientific methodology, which depends on inductive and deductive logic, you use hypotheses, hypothesis-testing, the

collection of data, verification, and the disproving of these ideas. You are not afraid of other people criticizing you. You can separate yourself as a person from what you do professionally. It is an attitude, and it is a methodology. It is not a belief system.

And so, those of us who happen to have bachelor's degrees, or master's degrees, or doctorates--it is not necessary for you to think about these fields. You yourselves are scientists. Because if you use inductive and deductive logic to try to gather your information, and to test these ideas, and pursue these ideas with a research design, which is what you are talking about, in terms of collecting this creature, and then trying to understand where it fits in the scheme of human evolution, then you are scientists yourselves. So please do not criticize us all. (Applause.)

Green: Just a couple of observations. First, I hope when you're my age you'll still be able to take that view of science. Second, I don't think any of us have any real quarrel with any zoologist or anyone in any other discipline who says they are not interested in this and don't want to get involved. That's fine with us, so long as they'll stay off the television and stop pronouncing themselves as experts, and saying they know there's no such thing.

Tyler: I agree with what you said, but scientists are still people, and it's those kind of emotions that get in the way, not the logic you're talking about.

Greenwell: I'd like to make a comment. There is an underlying resentment among many Sasquatch hunters around the country against scientists, and against science. And part of that is justified, for a number of reasons. First, professional scientists are not in the field looking for Bigfoot, so it's really sort of fallen on the nonprofessionals--the part-time people--to do it, and they feel very resentful of that.

Now, part of the reason that the professional scientists are not doing it, I think, is that the people who would go out and try to do fieldwork studying this thing would be primatologists,

whether they are zoologists or anthropologists. Now, all primatologists in this country go to Africa, and Asia, and Latin America. There are no primatologists doing fieldwork in North America, simply because there are no known wild primates here--well, except Mexico, if you want to consider that part of North America. It would never even occur to them to do fieldwork in North America; they don't have that...that mental set to do fieldwork in North America. Many of them may not even know how to get around the Northwest properly. They're used to going to Asia and Africa.

However, the people who *do* do zoological fieldwork here have no professional interest in primates. They are the wildlife biologists, people like Jim Hewkin other there--you probably never took a primatology course in your life, did you, Jim?

Hewkin: One course in anthropology.

Greenwell: O.K. So, I think there's a historical evolution of how all these happen, and the nonprofessionals become very resentful and say: "Why should we give this to the scientists? We're the ones who have done all the damn work! Why should we just hand it over to them?" And I can understand that.

On the other hand, we shouldn't just think of it all as "us" and "them." We are all part of one society, one country, one Earth. Now, when I go on expeditions to certain parts of the world, I collect what I can for anybody. I may bring back soil or mineral samples, I collect plants or insects that I personally couldn't care less about. I go to a lot of trouble, and sometimes to some expense, to bring the stuff back. I then find out who would be interested in the specimens, and I ship them off to them.

I usually never know what happens to them. I'm really not interested. But I know that, somewhere out there, those specimens ended up with the right people, and that makes me feel good. I'm just saying all this because maybe you Bigfoot people should think that way a little more too.

Markotic: I would like to say that when we started to talk about Sasquatch in the 1960's, no scholars or scientists were interested. But now I think the situation has improved. So many people talk to you privately, and they're interested, and they say "maybe," and "well, its interesting," and so on. I think the situation is improving, but there is still the attitude of some scientists who say of the Bigfoot hunters: "Well, what do they know about the basic things of primates?" And the Bigfoot people who say the scientists are no good because they don't run after what they are interested in.

I think that we should work to bring the scientists and the non-scientists closer together. After all, I'm not interested in everything in this world, and nobody should blame me for that. I'm interested in enough problems already. So I think we should work together.

Sauter: Good science, like good journalism, operates on the scientific method. The scientific method cannot work unless the scientist or journalist or amateur observer is willing, without fear or favor, to examine evidence. We saw a superb example of this here by Lonnie Sommer, who spent a lot of time on his investigation, which contradicted the hypothesis that a lot of people in this room had.

When we did our investigation last year, I spoke to the head of the department of anthropology at one of the largest universities in this country. This man was afraid to speak on the record. He told me he did believe that there was an excellent chance that there was such a thing as this living animal out there. He said that many of his colleagues, and he gave me a percentage, also believed that. You don't see these people here. He wouldn't speak on the record. He said that his university forbade him to hold a conference on it. That's not good science.

I'm afraid to say that there are a lot of scientists like that, and a lot of journalists like that. And also in this room, on the flipside, there are a lot of people who will not go out and disprove the hoaxed evidence.

Bob Titmus: Do you people have any objection to coming into a few million dollars? You might need it for legal fees. You see, I have been listening to all this, and not one word has ever been mentioned about the skin, and the importance of that. The skin is something that is tremendously important. I'm a taxidermist by trade. You will have the Sasquatch to be kept for posterity, and it should last for hundreds of years, if it's well done, just as the skeleton will.

A lot of people probably think that, in order to mount an animal, you need the skeleton. You do not need the skeleton. All I would need is a few measurements--and the skin. Nobody here seems to realize how rapidly you will lose the skin if you shoot one of these things. In this kind of weather, I'd say you have somewhere between 12 and 20 hours to take care of the skin. Otherwise you've lost it.

I know a man who has offered me \$2 million for the skin alone. He is a multi-millionaire, and he's getting richer every minute. He was still alive as of 2 or 3 months ago. I don't doubt for one minute that that man would pay several times that for the skin, if you wish money, which is something that at the present time I'm not interested in. But I do think that the skin is something just as important to be saved as the skeleton. I do realize there are many disciplines of science, dozens of them, that are going to be tremendously interested in this. That will need to see it.

As far as notifying people, I agree with the gentleman from Idaho over there that the cruelest thing on earth you could do would be to put it in a cage. I'd rather see it killed than put in a cage. I think that's the cruelest thing in the world you could do. I don't think it would survive anyhow. Another man said the next thing he'd do is notify the media. That's the last thing I would do. But there is one thing I would do. I would preserve that skin. And that would be hidden away, where nobody would know where it was, before I turned the rest of the body over to the proper scientists.

George Earley: I'd like to go back to

a practical suggestion that Mark Sauter made that hasn't been picked up on. Now, there's been some jabs today at the UFO community. The UFO community is light years ahead of the cryptozoology society in organizing itself to investigate sightings, to deal with the media, to deal with the scientific and legal communities. The Mutual UFO Network has a field investigators handbook which they have put together with the help of state and local police nationwide, forensic scientists, and a variety of other experts, who have said: "Look, if your going to investigate and try to bring in data on UFO sightings, these are the sort of things you need to do." We don't have that here.

Greenwell: The UFO organizations are set up basically to attempt to prove that UFOs exist, and all the complications which go with that. Our Society is not set up for that purpose whatsoever. We are not trying to prove anything. Its a completely different approach.

Earley: I don't agree. We can still have a manual on how to handle an investigations, on what to look for, and what to look out for. This is a practical step we can take if we can submerge our individual egos--which I strongly question after two days here.

Roy Mackal: I'd like to remind this group that this is a meeting of the International Society of Cryptozoology, and I find the discussion going on here as if there were no scientists in this room. What are we talking about? We don't need a manual! Our manual is the scientific method! To the extent that a nonprofessional does good work and follows this paradigm, we welcome it. We welcome anyone, but why do we need a manual?

Earley: Because he doesn't necessarily know--

Mackal: --Then he'd better find out!

Earley: Help him to find out, Roy. Tell him where he can go.

Mackal: We do that all the time, but we don't need a *manual*. And what's all this business about scientists?

Look, if I'm an amateur, and I make all the effort in the world to find this thing, I'm not going to give it to--if I'm Rene, I wouldn't expect him to give it to some son of a bitch that's been kicking me around. As a scientist, I feel the same way. I'm going to take my specimen, I'm going to do the analysis, the dissection, not some guy whose been badmouthing the whole business for years.

But to have this dichotomy between science and this sort of investigation. We *are* scientists. If we don't have a professional degree, we follow the scientific paradigm. We make some mistakes. Some scientists do very bad science, and some nonprofessionals do very good science. (Applause.)

Thomas Steenburg: I think we should change the discussion a bit from what we would do if and when we get one, to actually getting one. (Applause.) I'm interested in some opinions on the best way to go about it, and I for one fully support the idea that a body has to be brought in, and the best way to go about it, as far as I'm concerned, is, if you're out hunting for the thing in the bush, to use a rifle. If you are dead set against using a rifle, then at least take a good camera, because the last thing we need is another bunch of people saying they saw a Sasquatch.

Unidentified Man: I'm an outsider. I don't want to call you people inept, but you seem to be rather inept. You don't have any financing. You don't have any equipment. You can go all the way to Tibet to find out that a night scope doesn't work on those rocks. What about all the other high-tech stuff? It's available. It's hanging around in people's garages. Get hold of the amateur astronomers. Try JPL (CalTech's Jet Propulsion Laboratory). They might be able to do something. You need some money. You need some organization. Stop acting like so many individual particles and act like an organization. I'm one of the worse finance people you could talk to, but I can recognize a problem here.

Greenwell: In light of all these comments, I'd like to ask a question of the audience. Could all those who are actually members of the Society please raise their hands? Okay, and all those

who are not members, can you raise your hands? Well, I'd say it's about 40-60--is that right? Most people here are not members.

The point is that not all of the opinions and statements expressed here--and not even all of the formal presentations--have come from members of the Society. I'm trying to show that we are open to all ideas, but what you're hearing here today doesn't necessarily represent mainstream thinking in the Society. If you went to one of our meetings in New York or in Britain--we have members all over the world--things would be a little different.

Tyler: I would like to ask if we can get back to what this panel was supposed to address. The topic was: what is it going to take to prove the existence of Sasquatch? And the evolutionary implications. We are not supposed to tell you here today in 10 minutes how to field-dress a Sasquatch.

Unidentified Man: Would X-rays of the head be conclusive evidence?

Tyler: I don't pretend to be able to speak for all physical anthropology, but if you didn't have the skull to go along with the X-rays, I would say probably not.

Unidentified Man: Nuclear magnetic resonance imaging would be even better than X-rays because it gives you the total internal structure. That presupposes that you've got a whole specimen.

Krantz: If you have a body, and are X-raying to see the skull, there's no point in that. You're going to dissect the whole thing and get the skull out eventually anyway.

Cullen: I'd like to just digress for a moment here, and again, I'm very much an outsider in this. I'm used to a lot of different kinds of symposia and things, and I've never quite seen the likes of this before (Laughter.) I'm compelled at this point to make a comment. It's unusual for me to be considered the conservative in a group. I'm usually the renegade finding things that other herpetologists don't want me to bring in.

I have heard so many good ideas here today from different people, and probably the single best idea is: why in the hell don't you people get rid of the gloves and start working together on something? I don't necessarily believe the Sasquatch exists or doesn't exist, and I don't think that that has any bearing on the subject whatsoever.

I think the lady back here had some wonderful ideas about science, but at the same time she was very naive. I've taken some serious beatings from my own colleagues. In good science, you're right, you shouldn't be afraid to voice your opinions. But if they get beaten often enough--and a lot of these people, as amateurs, have been beaten often enough--they get real gun-shy, and they start getting stuck in their own beliefs. They start repeating them year after year to the point where they're so bitter they can't get out of those beliefs.

The other side of that coin is, you can't afford to do that in this field. You're on the fringe to *begin* with. You are absolutely on the fringe of recognized...science--if you want to bandy that word around again. You're going to have to go in there with more discipline and a better example in order to keep your culpability down to a minimum. Do I hear any argument from any of our panelists?

Green: A couple of things. It's very easy for somebody who's new at this to say that we should all work together, and it's very easy for somebody on this particular occasion to think that everybody is fighting.

The fact of the matter is, you're starting off with people who are prepared to follow their own opinions regardless of ridicule, regardless of the overwhelming disapproval of the society in which they function. One time on a radio program, when Rene and I were being interviewed, somebody called in and said: "Didn't it ever occur to you two nuts that there's 200 million people out there who think you're wrong?" And Rene said: "Mister, there's 220 million people out there, and every bloody one of *them* is wrong!" (Laughter.)

Okay, well, if you've got that kind

of people, it's pretty hard to put them all in a box and not have any of them fight. There's another consideration too. There are a lot of people in this field because they personally want to be the one to find the Sasquatch, for whatever reasons. And they're like prospectors. They're not going to tell other people what they're finding or what good evidence they might have. And you can't blame them. That would be entirely contrary to what they're trying to accomplish.

However, leaving these points aside, there has been nonetheless a great deal of cooperation, and most of the people in this field can and do get along with each other perfectly well. But the sad fact of the matter is, if you put them all together, you still don't have near enough resources to do an effective job.

Sure, there could be improvements, like giving everybody a manual of what they should be doing, but don't go away with the idea that all you have to do is smooth things out and get everybody working together, and you'd have an effective force that can solve it, because you wouldn't. You wouldn't have anywhere near it. And that, again, is the reason why many of us are still trying to do something that will get the scientific community involved, because they are the ones that have the funding, and the expertise, and the equipment to do something effective.

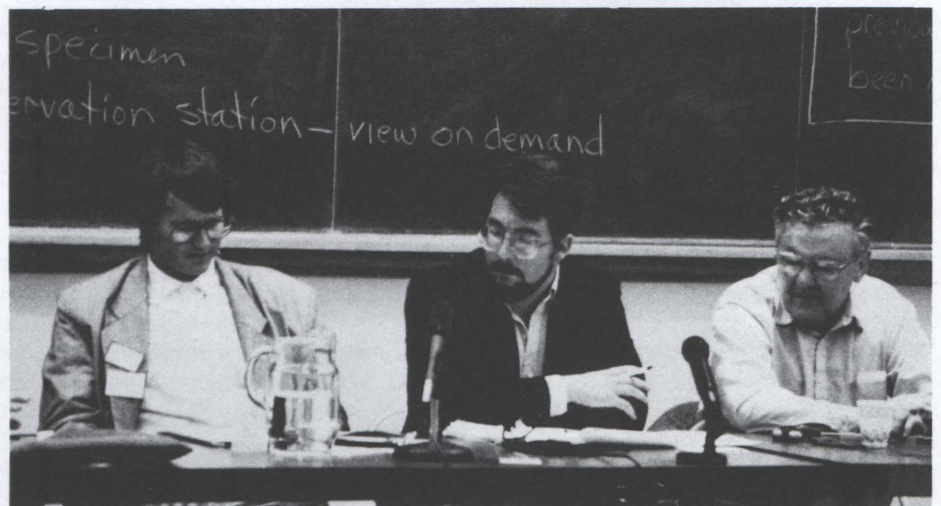
Cullen: John, you're presupposing

something here, and it's just exactly what I said this morning about where misinformation comes from. I have financed my own stuff for years because I didn't want to be put in a situation about grants, so you can't tell me any more about getting beaten up by the scientific community that I don't already know. Yet I still work within that community.

What I'm saying, very simply, is not that everybody should walk out of here hand-in-hand and singing "Tiptoe Through the Tulips." What I'm saying is that you don't have a chance the way you are set up right now. You don't have a prayer. I'm sorry, but I hear the same old tired arguments, and they're cop-outs. I've been in situations where I couldn't get a penny to do something, and I've found a way to do it. So I'm sorry, there are ways. There are people innovative enough to do that, and maybe if you all got your heads together and started working on some things, you would get some results from it.

Robert Hutchison: There is such as thing as the Charter of Human Rights, which we recognize. I think there is also something else that should be recognized. Animals have rights. And it deeply grieves me to hear today how people want to go into the woods with a rifle and blow the head of this damn animal. (Applause.)

Ned Winn: Where do these animal rights come from? What's their origin or constitution?



From left to right, Donald Tyler, Mark Sauter, and Chairman Vladimir Markotic during the Sasquatch panel discussion. (Michael C. Rugg.)

Hutchison: There's a book just published about animal rights. If I had time, I'd get it out and cite it for you. But animals do have rights. It's in the Scripture. God wanted us to look after the animals and make them prosper. All right, that's neither here nor there. The thing is that I believe animals have rights, and other people do as well. I am very concerned that some people here are very interested in making a private fortune out of this animal.

There is, in today's scientific methods, a way to go in, find the animal, observe it in the wild, and biologically study it. There is no need to kill it. And even if you did kill it, it would be out there in some inaccessible place, and the skin is going to deteriorate within 24 hours, and you're not going to get it out of there in 24 hours. Thus, I believe we should be observing and studying this animal in the wild.

Unidentified Man: This gentleman over here was wondering why we can't all work together. O.K. We're without the Ph.D.'s. How come we Bigfoot hunters without the degrees can find the facts and sort out the fiction, and yet the people with the Ph.D.'s take the fiction, try and make facts out of it, and get brownie points for it? This is basically what it all boils down to. It's very difficult to work with people who are trying to shoot you down all the time.

Cullen: You are absolutely right. You are not wrong at all about that, and that was not my argument. In my particular field, which is herpetology, the amateurs have done far more than the professional herpetologists have ever done, and this was painfully shoved in their faces in the last 10 years. I could not agree with you more, but stop this separatist stuff, stop this scientist issue. She was so right back there when she said you're all scientists here. As long as you are pursuing an honest and sincere study. And if that gentleman right there comes through with a cure for cancer tomorrow, I don't care what his degree is in. I'll stand in line.

Greenwell: You'll notice in our journal, Cryptozoology, when we publish papers, we don't print what people's

degrees or qualifications are--

Cullen: --an important point.

Greenwell: If the paper is well done and well researched, and is valuable, we just publish it with the person's name.

Unidentified Woman: I just wanted to comment on the idea of writing a manual. Isn't this the society for cryptozoology? It's not the society for capturing Sasquatch. If you want to form such a society and make up such rules that's one thing. But this is an entirely different thing. The cryptozoology society is supposed to be studying this thing scientifically. I also have a question. It's in a completely different area. I agree that we shouldn't separate humans from animals, but as people do this, what would it take...what characteristic would the Sasquatch have to have for it to be considered human? How do you draw the line?

Tyler: Humans are animals as far as I'm concerned. The qualities that we call human are by our own definition, and maybe that would be for the lawyers to settle. But certainly by all the descriptions of this creature we're not dealing with something that has a brain capacity like ours, with language ability. Everything which we call human, they don't have. They have characteristics more like those of a gorilla-like primate.

Bruce Davis: I wish to disagree. There are some data at least to the effect that they may have speech. If they possess speech, they are probably Homo.

Tyler: Sounds don't constitute a language.

Davis: Sounds may constitute a language if the number of vocalizations is sufficient.

Markotic: Three more questions. Then we can go to the hotel with a cool beer, and we will be able to think and speak more clearly. (Laughter.)

Winn: I think a lot of this business of "what if" is almost like asking: "How many angels can dance on the head of a pin?" You can't answer it till you get

your specimen, and my question is, in the opinion of people more expert than I, what's the best way to go about catching one? Do you put out bait and wait for it to come? Do you send out an army to beat the bushes? What is the consensus on all this?

Krantz: That would take hours to go through. We've been working on it for a long time. We can continue that over beer.

Unidentified Man: Have there been many researchers who have tried to bring in a Sasquatch with a call?

Green: Not many, but it's certainly been tried. I think it's safe to say that enough has been tried that if any of these methods worked they would have proven successful by now.

Unidentified Woman: I'd like to ask a question concerning AIDS research and the implications if they found this animal. Doesn't it make you all afraid that the animal would become endangered if it were proven? Since everybody is looking for something to use for AIDS research, and we can't use humans, if the Sasquatch was proven to exist and was captured... well, some here today have thought that to prove its existence would endanger the species, and others have thought that it would be well protected.

Tyler: You have to have a living specimen, and we're already doing AIDS research using chimpanzees. I don't see any value in using Sasquatch.

Greenwell: There are a whole series of moral as well as legal questions involved in this issue, questions such as: Could a Sasquatch be exhibited in a zoo, or in a circus? Could it be used for biomedical research? There are a whole series of decisions which would have to be made that are not only of a legal nature but also of a moral nature.

"What use could this company make of an electric toy?"

Western Union, 1876
(In declining the purchase of Patent 174,465--on a contraption called a "telephone"--owned by Alexander Graham Bell)

EDITORIAL

THE DANTA AND THE HORSE-BEAR

In late 1989, when I was in China investigating the Wildman situation with Frank Poirier, an interesting report of another kind came my way. Our interpreter, Zheng Xu, told me about an incident which had occurred around 1974 in the Sinkiang (Hsin-Chiang) Uighur Autonomous Region, in the far northwest corner of China. It is truly one of the most desolate places on earth, with the People's Republic of Mongolia to the northeast and Russia to the north and west.

The incident, which was relayed to Zheng by his father, a general in the People's Liberation Army, began when two army soldiers—one a captain—went in search of a large, brown "horse-bear" which had been terrorizing local villagers. (When I heard the name "horse-bear," my ears pricked up, for reasons I'll explain below.) The soldiers finally tracked down the "horse-bear," and hid themselves in the hope of getting a good shot at it. Losing sight of it, they began moving forward cautiously, unaware that it had doubled back on them. Attacking from the rear, the "horse-bear" killed one of the soldiers instantly by ripping off the top of his head. The captain was only able to save himself by quickly climbing a tree. The "horse-bear" then left.

An army patrol later found the captain still hiding in the tree, and together they searched for the "horse-bear" again. They eventually found it, and were able to kill it. They tried to give one of the clawed paws to the widow of the slain soldier, but she refused to accept it. The locals said they had never seen such a large "horse-bear" before, and the claws were said to be enormous. However, Zheng's father had not mentioned the animal's actual size or weight.

Zheng himself didn't know why the animal had been called a "horse-bear." He said he was simply providing a literal translation into English of the name his father had used in Chinese. It wasn't possible for me to contact Zheng's father to obtain further details; communications and logistics were already difficult enough in China

in the months following the Tiananmen Square massacre.

Why would they have called it a "horse-bear," I wondered? Was it a bear with some horse-like features? Or was it, instead, a horse-like animal with some bear-like features? Horses, of course, can't walk upright—not properly, anyway—they don't have claws, and they aren't particularly aggressive or dangerous. However, there was once a group of ungulates that could stand erect, that did have large claws, and that did have horse-like heads. And even if they weren't aggressive, they probably at least looked like pretty mean characters. I'm talking about the chalicotheres, a group known to have lived in North America, Africa, and Asia at different times from the Eocene to the mid-Pleistocene.

Could this Chinese "horse-bear" have been a member of a surviving population of chalicotheres? Not only did chalicotheres have horse-like heads and bear-like claws, but there are also cryptozoological hints that they may have actually survived until very recent times, perhaps even to the present. Earlier in this century, there were numerous reports of an unknown animal in Kenya which went by the native name of *chemosit* and the English name of Nandi Bear. Unfortunately, no specimen was ever obtained for zoology. The descriptions sounded so chalicothere-like that some paleontologists, including Louis Leakey—a native Kenyan who conducted extensive excavation in that country—proposed that the *chemosit* was, in fact, a living chalicothere.

More recently, paleontologist Christine Janis, writing in *Cryptozoology*, has presented evidence—in the form of depictions on archaeological artifacts—for the survival of Siberian chalicotheres into at least historical times (1987, *Fossil Ungulate Mammals Depicted on Archaeological Artifacts*, *Cryptozoology*, Vol. 6: 8-23). So, if they may have persisted in Kenya and Siberia unknown to zoology, why not in China? The idea intrigued me, but

there didn't seem a way at the time to follow up on the report.

I thought about the matter on and off for about a year. And then I stumbled upon the solution. First, I must admit that I don't know much about bears—although I have a great interest in carnivores, my attention has always been directed more towards other groups, particularly the cats—and that's where the real problem lay. One day, I found myself reading a recent book on ursids, *Bears of the World*, by Terry Domico (Facts on File, New York, 1988), a decent, modern review of this group of carnivores.

I already knew that, over the past century, bears had suffered vast taxonomic upheavals. Today, only seven species are recognized, compared to over 100 species early in this century—but that's another story. Besides the easily recognizable polar, sun, and sloth bears, only two species are thought to inhabit Asia at the present time, the Asiatic black bear, *Ursus* (= *Selenarctos*) *thibetanus*, and the brown bear, *Ursus arctos*. The brown bear, the largest known living carnivore, has the most extensive range of all bear species. It's also found in North America, where it's often called the grizzly bear.

Now, in reading Terry Domico's new book, I learnt that only about 10 bear subspecies are currently recognized, some of them quite obscure. One of these, it turns out, is an Asian subspecies of the brown bear, *Ursus arctos pruinosus*, also known as—you guessed it—the "horse bear"! These bears are found in western China (including Tibet), are very aggressive, and are very much feared by the local people. Domico states that, according to information he obtained while doing bear research in China, about 1,500 people are killed annually by this carnivore.

But why is it called the "horse bear"? It turns out that it's *not* because of a horse- or chalicothere-like head at all. It's because it often exhibits a yellowish or whitish coloration across its shoulders in the shape of a horse

saddle! So there was the solution to the mystery. Zheng, in literally translating into English the name his farther had given him in Chinese, had provided me with both the mystery and the key to its solution.

Fortunately, I did my homework, and what looked at first like a magnificent cryptozoological possibility had instead a perfectly mundane explanation. But what about situations in which the cryptozoologist, for whatever reasons, doesn't find the true, mundane explanation? Obviously, it can lead not only to confusion, but also to the unintended propagation of erroneous information.

The "horse-bear" incident reminded me of a similar, previous experience of a long time ago. One day, in the late 1970's, a Mexican graduate student at the University of Arizona approached me with an interesting story. He remembered accounts told by his mother and others in a rural village in Chiapas state, in southern Mexico, of a strange animal known as *danta*. He also remembered his mother's description: it was elephant-like but smaller, was hairy, and possessed a long trunk. It inhabited the nearby tropical forests, but hasn't been seen in the area for about 20 or 30 years, presumably because of local deforestation.

Could the animal have been a tapir? Or perhaps a peccary? What about an elephantid, the hypothesis the Mexican student preferred? Elephantids became extinct in North America, according to the fossil record, at the end of the Pleistocene, about 10,000 years ago. Over the past century, numerous archaeological and epigraphic forms of evidence have been presented in attempts to demonstrate that mammoths or mastodonts may have survived in North America until the past few millennia, perhaps even until the last few centuries. Again, that's another story, but I was concerned that the *danta* report might have a mundane explanation but could still be used to erroneously support the idea of the recent survival of a small North American Pleistocene elephantid, one that obviously would be unknown paleontologically. Thus, I treated the report skeptically and cautiously.

It was a few years later, when trying to bone up on tapirs, that I fortuitously stumbled upon the solution to the *danta* mystery in a 1954 paper by Field Museum of Natural History mammalogist Philip Hershkovitz—who is still at Chicago's Field Museum today, and has been since 1947 (Mammals of Northern Colombia, Preliminary Report No. 7: Tapirs [Genus *Tapirus*], With a Systematic Review of American Species, Proceedings of the U.S. National Museum, Vol. 103 [3329]: 465-96). In his paper, Hershkovitz mentioned that *danta* "is a name applied indiscriminately by [Andean] natives to all three species of tapir." The name is used in Colombia and Ecuador, and thus probably also in Peru—where I once lived but unfortunately didn't become acquainted with the term.

As it's Spanish-derived, I assumed that *danta* was also a colloquial name for tapir in the rural areas of Central America and southern Mexico. Further checking confirmed this, thus solving the *danta* "mystery." The species found in Mexico, which has a range extending south into South America, is the little-known Baird's tapir, *Tapirus bairdii*. Curiously, although at 660lb (300 kg) it is the largest of the four known tapir species—and the bulkiest known land animal in all of Central and South America—it was only discovered in 1865.



Baird's tapir, the largest land mammal of Central and South America, discovered only in 1865. A tapir, not an elephantid. (Helen Fisher.)

Of course, there's a lesson to be learned from all of this. In both cases, although the reports came to me directly from citizens of the countries involved, they were both second-hand reports, and they were both transmitted on to me from informants who weren't

well-acquainted with their own native fauna. The lesson, of course, is that we must continue to conduct cryptozoology with a healthy dose of skepticism, without letting preconceived ideas or enthusiasm cloud our judgments.

But while we're being properly skeptical and cautious, we must also take care not to be *too* skeptical, because for every 10 explainable "horse-bears" there may be a real okapi, or a real kouprey, or a real tagua out there awaiting discovery.

J. Richard Greenwell
Editor

VOLUME 1 OF JOURNAL REPRINTED

We are pleased to announce that Volume 1 of the Society's journal, published in 1982, has been reprinted, and all outstanding orders have been processed.

Those who were willing to pre-pay for their issues, knowing it would take many months for the reprinting, made it financially feasible. About half of the reprinting cost of \$1,200 was acquired by such pre-payments, and the Society contributed the rest out of its operating funds. We regret that it took over a year for the reprinting to become financially possible, and we thank those members who placed orders for their patience.

We would like to remind members that all back issues of both the journal and newsletter are available, and we encourage all members who do not have complete sets to purchase the missing issues. Such back order sales not only help members complete their libraries; they also provide the Society with another source of badly needed funds. □

"Every start upon an untrodden path is a venture which only in unusual circumstances looks sensible and likely to be successful."

Albert Schweitzer
Missionary, philosopher, writer

SUSTAINING MEMBERS REACH 300

In the last 1990 newsletter, it was noted that a record 186 members had made donations to the Society during the 1990 membership period, making them Sustaining Members for that year. It was hoped that the number of such Sustaining Members would increase during the 1991 membership period, and a goal of 200 was set.

We are now pleased to announce that that goal was surpassed by 100. A total of 298 individuals—39 percent of the total membership—became Sustaining Members, plus the Society acquired its first two Corporate Sponsors (see below), making a total of 300 contributors for 1991, an increase of 61 percent over 1990.

This additional support during an economic recession in the U.S.—and serious economic problems in most of the rest of the world—shows that the Society's membership, although small, is committed and supportive. Total 1991 membership—after deducting non-renewals from 1990 and adding new 1991 members—again reached about 800, of which about 760 were individuals and about 40 were institutional or library subscribers.

There have been three categories of Sustaining Membership, and a fourth has been added for those contributing US\$1,000 or more (or the equivalent in other monetary currency). Such individuals become permanent Society Benefactors—if they are not already—which includes a Life Membership. The four categories are as follows:

Category 1: Members who donated up to \$29 or £17 (making total payments of up to \$59 or £35). **Category 2:** those who donated between \$30 and \$99 or between £18 and £58 (making total payments between \$60 and \$129 or between £36 and £76). **Category 3:** those generous members who donated \$100 or more but less than \$1,000, or £59 or more but less than £590. **Category 4:** Those who donated \$1,000 or £590 or more (including corporations and institutions).

The following breakdowns show the growing number of Sustaining Members since 1989:

Category 1

1989 = 103
1990 = 134
1991 = 228

Category 3

1989 = 5
1990 = 17
1991 = 19

Category 2

1989 = 20
1990 = 35
1991 = 48

Category 4

1989 = 3
1990 = 4
1991 = 5

The names of all the Sustaining Members for 1991 appear below. For reporting purposes, joint members are counted as one. Where non-U.S. currency was involved, the listing reflects amounts credited to the Society after conversion to U.S. dollars and deduction of any bank charges. The list covers only those members who donated in or for the 1991 membership period. Those who may have already donated for 1992 will appear in the corresponding 1992 list.

Category 1

(donations up to \$29 or £17)

Richard Adair, Victor Albert, Robert Andronaco, Al Arnold, David Arnspiger, Robert Ash, Alice Ashton, Greg Aten, Chris Auriemma, Ronald Banister, Philip Barker, Allan Bealy, Trevor Beer, Elizabeth Bishop, Larry Blanco, Jacques Boisvert, William Boltinoff, Christian Boudeau, Malcolm Bowman, James Brewer, Michael Bridge, Cesare Brizio, Brett Brunner, James Buchanan, Eric Buffetaut, Jonathan Burton, E.P. Busser, Bill Cacciolfi, Angelo Capparella, Alejandro Carrillo, J.R. Carver, Wayne Cermak, Bruce Champagne, Kenji Chono, Stephen Christy III, James Cianci, Michael Coffey, Loren Coleman, John Conley, Blair Cooke, Daryl Coon, Maxwell Cooper, Steve Cooperman, Charles Cordier, Daniel Crawford, Benoit Crevier, Terry Cronce, Wilson Crone.

Michael Dee, Hubert de Germiny, David de Lucca, Carol Deno, Paul Denit, Francois de Sarre, Gautam

Deshpande, Gregory Deyermenjian, Michael Diamond, Franziska Dokter, Clinton Drymon, David Duncan, George Earley, Sister Elizabeth, Leo & Anna Ertl, Hilary Evans, Jean-Francois Ferrary, Christian Feuillet, Philip Field, Richard Freeman, Ferruccio Galiotti, D.B. Gallagher, Charles Garabedian, Randy Garlipp, Paul Genteman, Michael Germroth, Dan Gettinger, Daniel Gilbert, Shirley Gipson, Candee Gordon, Bruce & Debra Haley, John Hall, Roger Hansen, Len Harjala, Joseph & Caroline Haydu, Michael Heaney, John Heckman, Donald Heller, H.O. Hendricks, James Hewkin, Thomas Hickerson, Richard Hobbs, Herbert Hodges, John Hollowed, Cynthia Holroyd, Brian Honsowetz, Arthur Howe, Kevin Hoxsey, Ronald Humble, Keith Hunter, Jeffrey Hutterer.

Diane Irwin, Alan Jaimovich, Christine Janis, James Jeffery, I.D. Johns, Kenneth Johnson, Woodson Johnson, Graham Joyner, A. Kardinaal, Bettie Kehrt, Donald Keller, Quentin Keynes, William Kilroy, Peter Kirkham, James Knestrick, Frederick Kolbe, Jan Koniarek, Gia Koontz, Edward Krause, S. Kumaranayagam, Shane Lea, Scott Leisner, Choong Leong, Jan Libourel, Eric Liljequist, Lorna Lloyd, C.E. Loader, Greg Lochow, Michael Loncar, Albert Lopez, Par Lothman, Perry Lucas, Frank Lynch, Daniel Lyons, John Maliwacki, Barbara Malloy, David Mandley, Gary Mangiacopra, M't Mannetje, Vladimir Markotic, Marcus Matthews, Mosca Maurizio, Adrienne Mayor, Paul Mead, Athena Mengharini, Nick Metskas, John Miller, Marc Miller, Ronald Miller, Charles Minderhout, Charles Monson, Billy Morrison, William Mounsey, John Muir.

Glen McClelland, Helen McGinnis, Jonathan McGirt, Sharon Nevin, Andrew Oberheim, Bruce Offord, Gene Ondechek, Vance Orchard, David Pace, Emanuela Padovani, Gary Paine, G.L. Payne, Marc

Pechenart, Maurizio Pettinelli, J.C. Phemister, Leonard Picker, William Pietrzak, Johnny Pinto, Dwight Plymale, Nicholas Pope, Michael Pugliese, Peter Rae, Michel Raynal, Richard Raynor & Kathleen Maclean, Herman Reichenbach, Rosalind Ribnick, L.S. Rickard, Max Roddick, F.C. Roest, Al Romero, Eileen Roy, Michael Rugg, Robert Ruh, John Rumierz, William Ryan.

Mark Sanborne, Toshiyuki Sawaguchi, John Scheel, Michael Seeley, Karl Shuker, David & Edith Smith, Richard Smith, David Sorg, Stephen Spotte, Wendy Sproule, Scott Standifer, John Steiner, Hans Stettler, Donna Stucky, Curt Sutherly, Jan-Ojuind Swahn, Joe Swatek, Tokuharu Takabayashi, Robert Takaroff, David Taylor, Colin Thomas, Lars Thomas, Johnni Thomsen, Mark Thorsland, Fabrice Tortey, Andreas Trottmann, Wayne Turner, Dick Venema, Stephen Walker, John Wall, Corby Waste, Osamu Watanabe, Emanuele Widenhorn, Brent Wilcox, David Williams, Francis Williams, Thomas Williams, Hermann Winter, Forest Wood, John Zeock.

Category 2

(donations up to \$99 or £58)

Mark Angelcyk, Francis Bernard, Walter Brundage, Kenneth Chan, Mike Choman, Cristiano Daglio, Casey Dallia, Richard Dolliver, Alex Downs, Neil Durnan, J.E. Fishburn, Barbara Gardner, Gary

Gieseke, Dennis Glavin, John Green (Honorary Member), Ralph Hare, Marion Hebner, Stephen Henley, John Howarth, Wally Hund, Geoffrey Hunt, Peter Jaszi, Sean Johnston, Lawrence Kubacki II, Paul Larsen, Paul LeBlond & Annette Shaw, Nicholas Le Souef, Dirk Mattheisen, Countess of Moray, Robert Moy, Terry McVey, Masao Okazaki, Jean Palesi, Don Pasewark, Wilson Powell, Adam Rowen, Ennio Scannapieco, John Sharp, Michael Shields, Ted Straiton, Gavin Troster, Curtis Tuthill, Henry Van Epp, Gilbert Wald, Thomas Wilkinson, Bruce Wilner, Ned Winn (Benefactor), Joseph Zarzynski & Pat Meaney.

Category 3

(donations of \$100/£59 or more but less than \$1,000/£590)

Anonymous, Aaron Bauer, Daniel Bloch, Jane Goodall, Jerome Hamlin, Thomas Howard, Jennie Lee, Roy Mackal, Michael & Rebecca Manyak, Michael Martin (Benefactor), Robert Melton, Michael McGovern, Garyl Miller, Gale Raymond (Benefactor), Bruce & Jennie Rivera, Jeffrey Short, Hugh Trotti (Benefactor), Anders Tullberg, Kurt Von Nieda (Benefactor).

Category 4

(donations of \$1,000/£590 or more)

Rolf Auster, Miami, Florida; Robert C. Dorion, Guatemala City, Guatemala; Count F. C. Zedlitz,

Buenos Aires, Argentina. Corporate Sponsors: Academy of Applied Science, Concord, New Hampshire; The Conservation Agency, Jamestown, Rhode Island.

The Society cannot thank all these individuals too much. The total amount raised was \$11,661. This still left an operating shortfall of over \$2,000, which once more caused delays in the appearance of the publications. However, thanks to the generosity of its members, the Society has again survived. The key word continues to be "survival," and the main thrust of our efforts at the present time is directed towards such survival. We will worry about perfection--such as on-time publications--later.

The Society's 1992 shortfall has been calculated at about \$13,000 again. It is hoped that all those Sustaining Members who so generously contributed for 1991 will do so again for 1992, and that we will, at the same time, attract even more Sustaining Members. The goal is being set at 350 Sustaining Members and Corporate Sponsors, 50 more than in 1991.

Members usually add donations when sending in their annual dues--see the 1992 renewal/return envelope inserted in this issue. However, a donation may be mailed in at any time of the year for the member to be upgraded to Sustaining Member status.

All donations are tax-deductible for U.S. members. The Society's IRS Tax Identification No. is 94-2915129. □

RENEWAL INFORMATION

All membership renewals for 1992 are due upon receipt of this newsletter. Members are requested to renew as soon as possible by using the renewal/return envelope inserted herein. The use of this renewal envelope reduces clerical errors in processing, and prompt renewals reduce Secretariat time and cost outlays in mailing subsequent reminders.

The mailing label used for this issue is a "peel-off" kind. Members are requested to remove it from the back page of the newsletter (or, in the case

of non-U.S. members, from the envelope enclosing the newsletter), and attach it to the corresponding spot on the renewal/return envelope. Any name or address errors or changes should also be indicated. If the label has become lost, the member should add his name and address by hand.

The 1992 membership dues remain at US\$30 or £18, which will include the receipt of four newsletters and one journal dated 1992--even if some of them do not appear until 1993. Members are requested to make a voluntary

contribution to the Society if possible. Such donations, however small, help meet the Society's annual financial shortfall, which has been running well over \$10,000. Any donation at all makes the contributor a Sustaining Member for the year, and he or she will be so listed in the last newsletter for 1992. There are four categories of Sustaining Membership--see separate article in this issue which lists the 1991 Sustaining Members.

Payment Instructions: U.S.A.

Payment should be made in U.S. dollars by personal check, money order (postal or otherwise), or even

traveler's checks. Although not recommended, cash is also acceptable.

Payment Instructions: All Other Countries

Members outside of the U.S.A. may pay by the following methods:

- * A bank draft for US\$30 drawn against a U.S. bank. The member will be charged a bank fee in his/her own country. Note: only US\$ drafts drawn against a U.S. bank can be accepted.
- * An international postal money order for US\$30, sent by the postal department of the country of origin to the U.S. Postal Service, which transmits a money order to the Society. The member will probably be charged an additional fee by his postal department. Note: local postal money orders not processed through the U.S. Postal Service cannot be cashed in the U.S.A.

* Cash in the amount of US\$30 or £18. This is not encouraged, but is acceptable.

* A personal cheque for £18, drawn against a British bank. No bank charges are involved at either end.

* Members in Australia, Canada, France, Germany, Holland, Ireland, Italy, and Switzerland may pay by personal cheques in their own currencies without incurring bank charges, provided that the equivalent of US\$30--using the exchange rate current at the time--is sent. Note: such cheques must be in local currency and drawn against a bank of the originating country.

* Members in all other European countries may, if they wish, pay by Eurocheque in £ Sterling, provided that £18 is sent. Note: Eurocheques in currencies other than £ Sterling cannot be accepted.

Summary

Members are requested to:

- Renew promptly to avoid costly reminder mailings.
- Follow one of the above methods of payment.
- Use the enclosed renewal/return envelope and peel-off label to facilitate renewal processing. (Non-U.S. members paying by bank draft or international postal money order should still separately mail the renewal form to the Secretariat.)
- Indicate any name or address errors or changes.
- Add a voluntary, donation--however small.

We wish to thank all members for their cooperation and support. □

FORTHCOMING IN 1992

Several features which were originally scheduled for 1991 newsletters had to be postponed, partly due to space limitations resulting from the lengthy bibliography in the Spring issue, and the Bigfoot panel discussion running in both the Autumn and Winter issues. In preparation for upcoming issues are the following features:

- * An update on the pygmy elephant controversy, with new evidence presented;
- * A review of evidence for the thylacine (Tasmanian Tiger) on mainland Australia;
- * An update on the analysis of Onza tissue;
- * Results of the biochemical analysis of a piece of the Bermuda Blob;
- * An update on the Eastern cougar situation;

* A review of major discoveries and rediscoveries of vertebrate species around the world since 1982 (this will probably have to run in two separate issues!);

* A new 1991-1992 annotated bibliography of new cryptozoological-related books;

* Results of the recent membership survey;

* And lots, lots more, including the News & Notes and Cryptoletters columns. □

CRYPTOLETTER

To the Editor:

Concerning the pygmy elephant (Newsletter, Spring, 1990), has anybody ever done anything on recently killed specimens of wild Loxodonta pumilio in relation to stomach contents and soft anatomy? If so, does the diet seem to differ from that of the forest elephant L. africana cyclotis? It should, as happens with many living bovids, for example.

On the matter of hard anatomy, the skull photos are quite clear. But surely somebody could determine exactly how the pygmy elephant skeleton differs from those of bush and forest elephants? Perhaps the pygmy elephant doesn't have webbed feet, but it should show some indication of semi-aquatic adaptation. There were semi-aquatic mastodons in the Pliocene and perhaps later, whose fossil skeletons are now common and available to anyone for comparative studies.

Sterling Lanier
Sarasota, Florida, U.S.A.

To my knowledge, no living or recently killed pygmy elephant has ever been available to a zoologist for study in recent times. Thus, studies of its soft anatomy and biochemical analyses have not been undertaken. Concerning skeletons, I believe that only skulls are available, the ones in the Belgian museum which served as the basis for the study by Eisentraut and Bohme. Thus the only available evidence at this time are the skulls, and the observational reports on behavior and ecology.--Editor

Society Purpose and Policy: The International Society of Cryptozoology serves as a focal point for the investigation, analysis, publication, and discussion of all matters related to animals of unexpected form or size, or unexpected occurrence in time or space. The Society also serves as a forum for public discussion and education, and for providing reliable information to appropriate authorities. The Society takes no position on which of these supposed animals may actually exist. Opinions may be expressed by individual members, but they are personal ones, and do not reflect any official or unofficial Society policy. Likewise, the Society takes no position concerning the authenticity of any given cryptozoological evidence or events.

Memberships and Subscriptions: Membership and subscription inquiries should be addressed to the ISC Secretariat, P. O. Box 43070, Tucson, Arizona 85733, U.S.A. Membership is US\$30 a year or £18 a year. Payment may be made by personal check if drawn against a U.S. or U.K. bank. Persons donating any additional amounts become Sustaining Members. Membership includes the receipt of *The ISC Newsletter* quarterly and the journal *Cryptozoology* annually. Couples may take out a joint membership for US\$35 or £21 (only one set of publications is sent). Institutions such as corporations, zoological parks and aquariums, and libraries may obtain institutional subscriptions to the Society's publications for US\$45 a year. There are no additional fees for membership or institutional subscriptions outside of the U.S.A. Although payment by non-U.S./U.K. members is preferred in US\$ or £ Sterling (by bank draft drawn against a U.S. or U.K. bank, or international postal money order), individuals in Australia, Canada, France, Germany, Holland, Ireland, Italy, and Switzerland may pay by personal cheque in their own currencies provided the equivalent of US\$30 (using the exchange rate current at the time) is sent. Members in other European countries may pay by Eurocheque in £ Sterling provided that £18 is sent. Eurocheques in other currencies cannot be accepted. All payments should be sent to the ISC Secretariat at the above address.

Back Issues: All back issues of both *The ISC Newsletter* and the journal *Cryptozoology* are available for US\$3 or £1.75 and US\$18 or £11 respectively. These prices include postage costs. Orders over US\$100 or £60 receive a discount of 10%. Orders over US\$200 or £120 receive a discount of 15%. Free order forms listing all back publications may be requested from the ISC Secretariat. Members in Europe may, if they prefer, order back publications from: Sally Parsons, 27 Enys Road, Flat 3, Eastbourne, East Sussex, England BN21 2DG, U.K. All orders, whether sent to Arizona or England, must be accompanied by payment. The above payment conditions apply.

Field Medical Advisor: Michael J. Manyak, M.D., Department of Urology, George Washington University Medical Center, 2150 Pennsylvania Ave., N.W., Washington, D.C. 20037; Tel.: (202) 994-4002. Members planning fieldwork, particularly in tropical areas, are encouraged to contact Dr. Manyak for medical/health care advice.

Honorary Members: Marjorie Courtenay-Latimer (South Africa); John Green (Canada); The Lord Hunt of Llanfair Waterdine (U.K.); Marie-Jeanne Koffmann (U.S.S.R.); Theodore Monod (France); Robert Titmus (Canada).

Benefactors: Rolf Auster (U.S.A.); G. A. Buder, III (U.S.A.); Robert C. Dorion (Guatemala); Michael T. Martin (U.S.A.); Gale J. Raymond (U.S.A.); Hugh H. Trotti, Jr. (U.S.A.); Kurt Von Nieda (U.S.A.); Edward B. Winn (Switzerland); Bette Wolfskill (U.S.A.); Count F. C. Zedlitz (Argentina).

Corporate Sponsors: Academy of Applied Science; The Conservation Agency.



The ISC Newsletter

International Society of Cryptozoology
P. O. Box 43070
Tucson, Arizona 85733, U.S.A.

ADDRESS CORRECTION REQUESTED
FORWARDING AND RETURN POSTAGE GUARANTEED

NON-PROFIT ORG.
U. S. POSTAGE
PAID
TUCSON, ARIZONA
PERMIT NO. 1786